

A
Modest Motion
For a Moderate
MONARCHY.

By
NICHOLAS NEWTER.



LONDON,

Printed for the Author, 1660.

158
A. Marshall

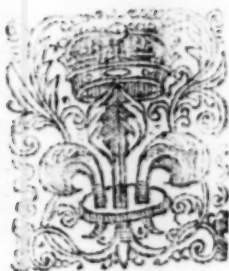
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MONARCHY

By

NICHOLAS JEWETTER



LONDON

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HERMI DIGITUS:

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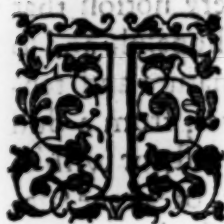
The WAYFARING FINGER,

Pointing

To the new Monastery at Westminster.

February 7. ^{1659.}
60.

High and Honourable,



He late success in your affairs, and ours, hath wonderfully pointed out the way to make these gasping Nations, like *Ezekiels* bones, both rally ^{Ezek. 37} and revive again. And, who can tell? said *Mordecai* to *Hester*: nay rather, ^{Hest 4.14} who but sees, that God hath raised you to be a blessing and a resurrection to these three bare-bond Nations; if ye devide not upon self-interests, and designs; but faithfully employ the price now put into your hands, for the redemption of this worried people, *Amos* ^{Amos 3. 13.} his two legs sorts our poor remains; and let his piece of care, as well fit yours.

God with his naked hand, hath wrested the sword from the late bloody hands of the

mighty, thereby delivered us from the paw of the Bear; let it not be suspected a transmission into the jaws of the wolf, or trunels of the fox.

Till now I never envied any humane greatness or activity; But the advantages ye now have of doing good; Real and Vniversal good, lasting and growing good, to three so populous, yet groaning Nations; arms every dangling heele, tongues every speechless Clown, with a voice, better tun'd than the dumb Son of *Cræssus*; to let you see their hopes, and prostrate to your wisdom every notion that but glaunces at so possible, so hopeful, and so tempestive a work. Of this nature and tendency are these ensuing essayes, from a dull hand, and pen, which never durst, or wish'd, till this tongue-loosing exigent, break the safeguard of private teeth, or rush, beyond the tether of an unlettered Clown. Accept these slender offers, as that great Monarch did a cup of seasonable water; and if you find them as significant of an improvement, as the Pomegranate-monger was unto that Monarch; be but so liberal, as to discuss the kernels severally, some of them haply may conduce to a reformation and improvement, which hath been the thirty years private study of,

Your Humble Orator.



To the Author of the said *MO-
DEST PLEA.*

SIR,



When I first entred your boock, 'twas
with an eye of pitty, that so smooth a
Pen should batter upon the Rock of
Paradoxes; so wide your scope and
inferences from your premises, your
drift is from the state of a sadly de-
plorable people, to pick out a Bene-
optime-esse; like parents that ex-
ult at the shrieks of their children in the arms of Moloch.
And in our deep calamities would lay foundation for a new
Government, when as our sickness grows equally from
Abuser, and non user both; me seems our Crisis speaks a
languishing consumption, grown from a bloody Flux, and
over travel after it. Rest in our native eyre, will prove the
best restorative, and not to enter with weak bodies upon
a fresh course of Emperick Physick. Indeed your arguments
against Monarchy are so dilemmick, and bisform, that by
inferring weakly, and from false principles, for that same
Commonwealth: you seem but the more strongly, to affirm
for Monarchy, Qui tepide comprobat, calide Reprobat.
The

The body of your well packt Maniple is stufft with many true and weighty observations, which (inseems) are more indubitate to a well composed Monarchy, a Neruise, Active, Spartan Empire; which will both better sue the present poverty of these nations; and display farther the known worth and value of an active stirring, broody people. Change but the title of your government, and I will readily afford a Plaudite for the intension of your new Wind-mill frames which so ingenuously unbags the weighty Mill-work, both Cog and Trundle wheeles, Mill-stones and all; both the Nobility and Clergy, and the Lawyer too, from the old post of Monarchy; and let them run in the ring of Rotation upon the circular raising piece of Election. Copernicus his Rotatio Terræ, seems less impossible, than that a stone wind-mill should turn to every wind that blows; and yet experience shews such a Mill will work, and why not such a frame of Government? so you keep all fast under the old roof; let them depend on the sum-magistracy; though not hung at the sole will and importion of the sum-magistrate, by which means so many corrupt, weak, greedy officers, taking advantage from the necessities of a straightned Prince, bought themselves into play, and made the people constantly, the whole nation conclusively, pay dearly for such purchases.

But if this thy new fangled frame and mine, find no abettors in this corrupt, rich, and effeminate City; turreted with the luxury and cavels of the whole Nation; and therefore loath to be dismantled of them, yet it may relish well in old Utopia, or new Jamaica, where I should be glad to meet you for a further conference; till when, committing these few consecratory notions to your view, and ruminacion: I shall rest so far,

Your Friend and Servant,
OMNI BENEVOLUS.



A

MODEST MOTION

FOR A

MODERATED MONARCHY;

Being Obtrudes to the Immodest *Plea*

for an unequal Commonwealth which

was dedicated to that, the, then, Power, over

these Nations, Old *OLIVER* his lastResidue of a *Parliament*.

On his Epistle to the Reader,



Supposing (but not granting) both just ne- P. 2. 4.
cessary, the *Detecture* of our Government,
(you do not say beheading) the squan-
dering out our stock of Publique *Reve-* 6. 7.
nue, entray'd upon the *Altar*, its Genuine
Exchequer, safest conservatory, *ex confesso* tuo 3. gran- 8.
ting more freely the now vertiginosity in our totte- 9.
ring

ring pinacles, unto a *Nunc quid agendum?* What sober expectation is not gravel'd to see an inference of progression from these high instances of *Deviation*; but resty jades, and punee travellers, will any thing but *Back*. He proceeds next to pile up *Pelions* and *Offs* of absurdities to bolster his Invasion against Heaven, and would derive a *Palarchy* from the, there, th'ever Blessed *Trinity*. (A real Emanation of the sole, single, and ineffable *Deity*, to the capacity of man) like the Authority of Kings, descendant through subordinate subministrations, down to their meanest subjects; as far from warranting the sway of arrogating factions, which you call Democracy; as Hell the *Conclave* of Apostates, from being the original of Monarchy: and were the Authors ingenuity but equal to his ingeny, he might as well observe, the great *Divinity of Unity*, (one of the three *Metaphysick* Principles) whereby (as Gods Vice-gerent) he retains even Hell (that *Angletere* of Schisme and Rebellion) in their own limits of obedience.

P. 5.

Negatur, that Monarchy winds up the strings of Government to Single Interest, although the vices, passions, and indeed errors of some Monarchs doe; as all other humane crimes and vices, are errors and follies in the *Willemans* sentence, who himself steps as far awry as other men. More truly Mr. *Hall* of Government, observeth, that the Monarch hath espoused the *Wealpublicue*. And (of which no other form is so recipient) he is of *whole Interest* with the people; both he, and his, rise and fall, ebb and flow, sink or swim, with the *Commonwealth*, (of which anon) less credible is your French observation, and not the least demonstrable in your most slanderous instance

5.

instance: bring one example of any single act of tort, or rigor, the usual prints of a Tyrants rapacity; that is not slighter then the dust in the ballance, with those *Gravamina Imperii*, which have succeeded that dead King; and I shall grant, you are not the most audacious and impudent Assertor of an exploded Government; which yet you would re-assert, on us, with one more experiment. Aslogically as the dog in *Plutarch*, who, having sented Negative, in three of the four tracts, takes furiously the fourth by a rude vulgar and erroneous induction: Not here, nor there, nor there; Ergo, some other where, had been a sure conclusion: Neither a lasting Parliament, nor an *Old Oliver*, nor a *Gentle and Gentle Cromwell*; nor a *Mameluke* army; nor a *tri-surreit Senate*; therefore subverting Populacy. Had the Dog followed his own safer experience, and taken counter, he had made sure of home, and therein of his Master. But not to range too far from your instance of the French *St. Royal*; 'tis possible, Religion, or the softer Indices thereof, may reside in a breast, less apt to rule, especially over a stubborn people; but that, either Religion, or the state of Government, should bear the blame, either of that Kings weakness, or the peoples wilfulness; were an error like yours, who prefer the roughness of an *Oliver*, to the confessed goodness of a *Charles*: Religion promotes obedience, mildness and the whole train of subject Graces; which (if your instance conclude any thing, are thereby forbid the Throne, Atheisme and Impiery advanced, and as if you approved that old *Adage*; *Rex Anglorum Rex Diabolorum*; you take Hell for a pattern of your Monarchy. 'Tis possible you think that Government

too good for us, and therefore would bind up the scourge of *Albion*; (let 30 tyrants over us) which I am sorry to find suspicious from your Pen, which gives so fair a prospect, into the walks, outlets, and redouts of Tyranny; rather, let us apply to Reformation, and scowring the ancient well cut channells of Government; which time, and ease hath cloy'd and mudded up with weeds and filth; the people now pliant, and the seal well nealed for a Gravers tool to work upon.

8. For your Etimology so cunningly devised, as it weighs not beyond the ear; so neither doth it truly infer the other. The *Saxon* spelling being with a y for i. promiscuously, you here *Graciz*, and spell it *Ypsilon*; there is another and less painted Classes in the Court cards, may better wear that livery: there are your false malapere and slanderous as well as crafty knaves.
10. *Nimron* and his successors rather drive tyranny from your encroaching usurpation: Had he been legally hereditary their King, his interest had bound him to cherish, and cultivate, nor fleece the people over whom he had an uncertain power like your *Vicissitudinarches*, obliged to buttress up with Acts of favour to their factions, indulgence, and colloquing to inferiour Elections; which beget partially, the constant broaker for oppressive injury. Whereas a settled Monarch, like the Sun (the Center of the world) dispences a just influence to all *Circambient* bodies, at a due distance, as much safer as remoter from a contagious contiguity, the just fear of any other Government, by stars of minor Magnitude. Nor was it *Israels* sin to chuse a King, (lawd and prescript before:) but at that time, when their King God was *Vice-roy'd* by a *Samuel*, one

of Immaculate Integrity; whom God is said to Confront ^{1 Sam. 8} & Comfort, with a kind of partnership in the affront: it puts God to a Mitigatory Remotion or assumption rather: *Non enim te abjecerunt, sed me, ut non Regnem*: That they should abject Samuel, in whom God reign'd so palpably, so visibly, so absolutely, so compleatly, to the whole Trinity of Administrations; as Judge, as Priest, as Prophet; seems such a popular phrensie, as never befell any people since, (except the obdurate Jews that murdered Christ,) till English spirits pick't a like opportunity to scourge themselves, for a *Commensurate, Rebellious, Belialisme*. May we like them find some scruples of this bloud in every succeeding judgement, to bewail, as they to this day of the golden Calf: If Monarchy were ill, why never boggled at till under the softest handed snaffleman? the usual trick of the most restive Jades, a quality to be corrected, rather then abated.

Your instance of Sir Philip Sidney (me seems highly ^{12.} prefers the Crown, to any other Massy, Macy, Cognizance of State. *Maximity* to any Consular *Majoralty*; in that the sturdy Poles would rather call a stranger to the helms, then trust it to their own more-handed Optimacy. This instance proves that Government the best, your following *Disastorian* refuge, ^{10.} proves it as *necessary, vel ad nos, & nunc*: if ever any people exigent'd to drive home a pin, that will both go, and hold; this is our last sheat anchor. *O magna veritatis vis, Palma, & Pugnus, inexpugnabile!* It gains by giving ground, in either *Cyrus*: *Logick* and *Rhetorick*, fist and sword fight: our old trite Government of Monarchy will lead the way, yet let it be first mended, yea and fenced too, from a like *Irruption*,

and laying common as at this day is sadly seem your
 argument from the ballance of lands, hath indeed
 weight, at least in order to your *Equalization* of e-
 states: which no self-interest shall ever bandy me a-
 gainst, since it may stand with a more active Empire,
 and concur to the disparagement of Wealth and lux-
 ury, the two great Eternators of our persons, and Pro-
 ditors of our late Liberties. But, may not the peck
 of your Poleax be drove home upon your own incon-
 siderate pate, for making this weak blow? Did that
 bold, wilfull, Prince; by taking that abused and im-
 mence, revenue of the Church, draw down this judge-
 ment on the neck of his posterity? And shall we still
 proceed, to build the Sepulchres of his slain Prophets,
 and even justifie *Samaras*, by taking the remains of
 Gods demains, and bottom our new Government up-
 on continuance *Sacrilege*. Rather contrive how to
 restore a Church, then Found a Government upon
 her Ruins: And justly may your noddle weare a patch
 for such a sawiness, at your, but, back-mind Ma-
 sters: *An inconsiderable truckling kind of Court: meant*
 by our Parliament, know you of whom you speak?
 but they may see here, what respect dwells in disloyal
 breasts: if once Religion become odious and a brand,
 Pray what complexion can retain reverence longer
 then dread or profit usher it, as ye have heard the pale
 face of Monarchy; so this vile pen bespatters you,
Adoniblocks destiny hath found you.

As to your glossing close; for a Prince if immaculate
 and infallible, may not the odds be more of finding a
 whole *Satrapy* of such; how odd a thing soever your
 bold wit makes of a King: neither is your objection
 of a sole Field Commander either so wide, or so well
 answe-

answered; but that it concludes a *fortiore* for a sole *Sum-magistrate*, though you do so licentiously begrime its more majestick face.

Of the Ministry, or Clergy.

I, The less wonder he that brands Religion in a Prince, should carp at Learning in a Priest, or begrutch God a whole distinct Tribe for his service, which sober reason and experience allows every meanest Profession, *Artis est efficere cum facilitate*, and use makes perfectness, without professions there would be less skill; and must Gods worship only be *In-estiter*? True, Christ to magnifie the power of Christianity, chose to display the first dawn of it in the plain colours of inartificial Reason, Inscholastick Fishermen; yet persons of well vindicated worth, and courage, (the best value of a man) though low in rank, yet not of the falsest, vilest, and most pliant of the people; such as you justly cavel at in our last ren years Clergy, persons of a large throat, both for utterance and swallow: yet this plain choise of persons, then illiterate, were soon enriched with a nobler illumination than either our Schools, or your Enthusiastick School-haters dare arrogate. The spirit in their measure, did transcend all those qualifications, yea or we can pretend unto: So that both a Clergy and the most hopeful way of education for so high a Ministry, stand as necessary for a Christian, as a Mosaick Church: As to those Cognizances of vesture and count, are they not as proper as to any other rank, a lively of their profession, retainable with less scandal than those affected, segregative singularities of rudeness

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ness and rusticity, wherewith your Masters of severity and sanctity, now herd together.

- 29 As to your voluntary maintenance (the now duty of Tithes being absolved) I wonder any person of any religion should contrive to leave the people such a bait for irreligious Ignorance. Who of the needy, greedy, undiscerning *Vulgi* (at least $\frac{2}{3}$ ds of the 3 Nations) would be at the charges of entring any Congregation, might they but save their labour, or their purses by absenting? what a lewd Bruit, *Britany* would such a reformation introduce? none but some subtile envious Jesuite would contribute a wish to see.

- 32 For your uniting our two orders Civil and Ecclesiastical Ministries, the Magistrate and Minister so aptly severed in *terminis*. This being Gods Minister is *magister animarum*. And that the Peoples Magistrate, the Princes Minister, derived both from the same fountain, the Sum-magistrate, the King most properly the head of both (curled be he whose pride first parted them) the same spirit of Interest and Antichrist would now confound them both in the same individual ministerial person, which would be as mischievous as monstrous.

- 35 True, while Supremacy passed in primogeniture, that petty Despoticy would well enough take in the Priesthood with the Magistracy; but, when the multipopulacy drove a whole Nation under shelter of a larger interessed Single Person, call it by any odd name of *King*, or *Imperadore*, which you will; The work (too weighty for a *Moses*) then, he surrogates the Ministry to keep the keys, the Magistrate to walk after his Scepter, which for distance and distinction sake, we *Deminominate* a Mace, and thorough these

two currents, his Authority derives down to the smallest Membrane, and hath successively kept these two channels a many generations: should they be now united, we may fear a fresh deluge of Tyranny, every proprietor by several titles is at his own election for a tenure. The Divine Magistrate would soon betake him to soul-hold over us, a sucker which draws deepest into our essences, and would soon leave us needy Votaries to his sole will and pleasure. Thus flying a Clergy Ministry, we shall soon lapse into a Papacy, or rather a Mahumetan Mastifism; whereas now the Divinity of Kings, sweetly distilling through the two Ministries can act no usurpation, neither inflict with unaccountable rigour; such as we feel and fear while the Authority lies in the rough hand of the executioner. Granted that these two *Ministri*, limbs of Supreme Authority, were in a many instances, acted by the same person: the Romans tied their *Pontifex* unto their *Maximus*, their *Archflamine* was *Imperator* too, that was an union in the fountain still: but they had their *Fœciales* too, holy Heralds to *Sanctisalemnate*, the estates of war and peace; indeed the whole distinction between *Publick* and *Sacred* good is too much suspected for a clergy Innovation, a piece of Popery, which even our times would retain and cherish: for *ab origine*, all publick good was *Sacrosanct*, with an *ab initio*: what good hath God from our serving him or his laws, more than the reflection of the good of humane society upon him the founder? which of all his laws tends not apertly to humane real good; nor to be traced farther by the eye of reason? The Priest in *Moses Law* was to encourage the people to battel, Deur. 20. courage being an effect of affiance, a fruit of Religion; 3.

both

both *Moses*, *Joshuah* and *Samuel* were: *Custodes utriusq; tabulae*, and therein perfect Princes: their super-eminent devotions were no impediment to their Empire, as neither impeded by their secularities. Neither did this sole optimacy fail in the Judges of either Sex, while they contained in the lines of Holiness: nor did it fail the people till too numerous, and too sturdy for so good a government, which was Monarchick all this while, and pleads but for the *Sacrosanctity* of the Summagistrate, and no confusion in the *Subministri*, a dangerous medly. For the clere Minister to Prince it in the civil Jurisdiction how perillous? let the long mighty Roman Empire, now unheaded by the Pope, (a Treason worse than what *Symeramis* acted over uxorious *Ninus*) demonstrate and denounce; but how much more absurd, yea and abominate of God, for the Inclerate Magistrate to Priest in in Divine Offices? both *Uzza* and *Uzziah* leave recorded with a dire *Peccat*. That though a Levite might not touch the Ark: this, though a King, the Altar: so jealous is the God of order over his own Ordinances, only I must observe some subtilty in your Pen, that would baulk such an unanswerable objection, as if you studied to prove, not to approve your Tenor.

As to the danger of an unfated Clergy, and their aspiring higher then the present *Staple* of the Nation, I shall not stay to ask you, *Quo Duce?* we became so poor? but reply rather, that if the grandure of the Nobility and Gentry, be abated, by your two spoils, of an Agrarian, and and *Polihereditauncy*; or without these, the present penury of the Nation, will stand with maintenance a liberal endowment; and which will give port enough to them with their fellow subjects: so

that

that we shall not need, with the unnatural parent, to destroy the child, that he may neither claim, nor clamour for *Embezzeld Patrimony*: the best excuse can be made for your cruel sentence of Abscission.

I see not why a household Chaplain should disgust persons of your opinion, many of whom, supply that office, with a Clark or Coachman: unless it be *Pure* thrift to serve two Offices with one wages; and when your Horse is first well curried, then have at the Text. To entertain the Levite was of old a duty with promise, and is it now a brand to house a Priest? I say not, but the heart knows its own wants and temper best, and no man wants a tongue to whisper *Anhelations* into the ear of God, out of his private closet or retirements; and indeed brooks no broaker there: but where there is a family, there ought to be a *formula* of dayly worship; for which every household is not qualified; though it be happier where the *Paterfamilias*, is *ad Omne quare*; and in a like proportion where the Magistrate. But the heart is deceitful above all things, witness the Hypocrite you quote, and the event of his Sct. Regency: and Mr. *Taverner* his exercise at Oxford doth depaint, what a pranked preachment we should have, were such discourses countenanced. I doubt, I need not lead you to the Synagogue at Praters Hall for further Evidence: you look so like Sir Harry with a *Vayne* that way. Neither the Clergy, nor the Congregation will con-
you thanks for their itinerary scraps, and ours, they like the dogs at *Nylus* must lap running, if but that the lopear'd race of your trumpety preachers, may have some hope of getting in with them at some *Warm Quarry*.

C

But

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But if these dashes be miscaft at you, and you no true friend unto these *Pharisees*; but only dip your pen in juice of Garlick; to give a hogg to all palates in this new assembly, almost as many in opinions, as in persons; Then if so, correct your Copy, with the times, and herein become Anabaptist; and contribute your advice, how to contrive the whole Tithes, that they may be both laid in to the Church, and laid out by th' Agri-colist, with more ease and equality; Of both which, some weak offers in the next Chapter.

Of Tithes.

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HOW bound to believe those Gods People that would destroy his Portion of *Tithes*? How his? admits a tougher *Canvas*, then my pen dares undertake *Jure Divino*; grant that too; but who is the original receiver? not the Parochial Clergy. The learned Bishop *Montague* will grant tithes were the Bishops Exchequer; he, the Disposer of them to these three main ends.

One third for the Office of Discipline, and his own Port, and Hospitality. A second terce was for the Church and poor Parochial; both which are now left at our doors to keep. The last third for the whole Ministerial Function; most of which Offices have proper and costly duties, now accepted to them; so much forgotten that old Canon, *Freely ye have received, freely give.*

But I have yet a higher derivation of their Pedigree; and had I the Scholars parts, without his Interest;

rest: should hope to prove them a most natural *Apendix* on the Crown, and that this *Episcopan* receiver, was but the Kings Almoner or Dispensator; yet to their proper Offices and *Preordinate*, he the King or Summagistrate being Gods *Viceregent*, had the Real right in this Gods portion, the most natural Tribut or Subsidy: or *Stipis Gubernationis*; And that by *Usage*, *Custom* and *Prescription*, long ere any positive law bears date. *Customs* (which yet retain the title of and affirm stronger then any law positive) and are only the rith of truck and trade, or Merchandise; he still retains in his own hands as a *Mercet*, or duty for the protection of his trading Subjects.

Agrile Villary, as *Opidary House*-rent tithes; he hath apporportioned to defray that part of his duty towards God for his service, and other of his duties also of Church-Government, soul saving, poor relieving and Gods house repairing, offices he could not perform in person, so well as by his Ministry here in Gods Ordinance therefore.

Three things perswade me it was thus at *Issio*.
1. Tithes and First-fruits as a *Fee* or homage still retained in the Crown: This as an *Esuage* or Knights Fee *in Capite*; that as a Fee-farm rent, and both infer a tenure from, and a property still in the Crown.

2. Next that the Institution and *Primiere* grant, or dedication of tithes, unto the Church, came from the Crown; and so suppose (with this Author) that the King gave a tenth of all lay-fee, and labour too, from the poor Commoner, were to conclude these Princes, I say Christian then Devil, who would not make a costless sacrifice

fice upon *Arauna's Royal Liberality*: Now doubtlesse,
 tithes were *ab origine* by Custom, before all prescrip-
 tion, in the Crown, as a Wages of Sovereignty.
 And granted by small portions, at severall times, in
 such and such a circuit, to such and such a Mother-
 Church, as Christianity and Charity gave growth to
 one another long before Christianity became Raro-
 chiall, as is acknowledged both by the Bishop and by
 Learned Mr. Selden too. And this had been a very
 partial and unjust donation, had not tithes then been
 in the Crown to give; as the *Egyptian* fife in lieu of
 seed and food in their extremity; seems it not there-
 fore *Joseph* would not buy in the Priests lands, for
 they were in the Crown before. When *Abraham*
 paid, or gave tithes, or *Prædial Customs* (for they were
 not *Prædial* or by increase) unto *Melchizedec*, was it
 not as Honourary Fealty to him, *qua King of Peace*, as
 well as Priest of the most High God: whether a
 compliment of faith in the promise to render tribute
 to that City, which shall after be Metropolis, and the
 head of the Tribes, whether they shall hereafter bring
 both tithes and offerings; or else as an oblation of
 thankfulness for victory. *Qua King* in both respects,
 from whom the Word of Benediction came as from
 the Father of the Country.

Gen. 14.
 8.

Gen. 47.
 24.

A 3^d perswasive Ground, comes from the duty of
 Customs, a tithe of Traffique, and still retained in
 the Crown; neither seems it impertinent, that the
 same Court, and by the same *Jus Civile*, the law of
 Nations, all *Navall* actions, together with the natural
 and proper Plea for tithes, not otherwise recoverable,
 till by the favour of some late-made Statute-law;
 nor at all by the Common-law of England; both
 these

these duties of Tithes and Customs, issuable only in the same Court, give strong presumption, they proceed from the same source. Pious and learned Mr. *Thornedike* hath observed well, that *Moses* law, deals not with this duty of tithes *Legislative* as in all imposing laws; but *Confirmative* and *Inculcative* only; as presupposing *Usans* and *Custom* for it long before, either distinct Priesthood, or the Tribe of *Levi* was in esse. And our Author observeth well, that the Altar is the surest publique treasury; to which the needy Kings of *Israel* resorted for relief, without the least impue of Sacriledge, else *Rehoboams* change of Golden shields for brass, had been a robbery, beyond defence of ou. old English Proverb.

I would infer from hence, that tithes being a duty to the Crown, are first not dissoluble into the lay-fee as you design. But

2. That all partial Inequalities may be redressed in them by the supreme power; and thirdly, that the same power may resume all Appropriate tithes into the Crown, and dedicate it to the Church again as the peculiar Administratrix of Crown duty towards Ecclesiasticks: all which I shall reduce to 2 Heads of Discourse, *Rectification* and *Resumption*, the last double, of restoring defrauded tithes unto the Church again; and restoration of all duties and offices, to the Guirdon of tithes. First, to the *Modus* or proportion of paying tithes; at this day the most sagg'd and unequal burthen that is generally Incumbent on the people: which I shall first assume to prove, then offer some expedient to redress.

The inequality is more at large demonstrated in an old *Manifesto*; calculated in the year 1646. but

never

never yet produced to the light, through the unreasonable violence of a then high and heady party, which like this Author now, were for a total abolition, which that *Manifesto* would not seem to favour. I shall but briefly touch the heads thereof.

A greedy *Prædall* Tithe as then established and extorted, fleaves the poor Ploughman, fleares the mixt Husbandman, scarce clips the wealthy Grazier, scarce touches the Tradesman and Manefactor, quite skips the Usurer, as if his money like the hire of a Whore, or the price of a Dog were not current coine in the Sanctuary; he payes no Tithe, though his plough keep neither Holy day nor Sabbath, yet his returns are pureliest increafe, without expence of labour, or seed, which drinks a full halfe of the Plough-mans tillage; this silent money Master, like the Christmas-Box, hords all the coine, howere the Merchants Gamesters thrive; and being for the most part made of toughest clay, knows no evacuation without some faral knock.

Bare tillage payes at least a second rent in Tithes, I have heard from a safe hand at a publique Assize $\frac{1}{4}$ five quarters rent *per annum*, offered for the Tithe of some tillage land in *Hartfordshire*; a full years rent was a good Husbands real offer; I my self would have given there, upon three fields of land, differing in soile, as distance from my homestall $\frac{1}{4}$ Acre of the homestead $\frac{1}{4}$ of the second or middle, and $\frac{1}{4}$ acre of the farthest field, to be held by the Parson in lieu of Tithes, the land then in good heart; but after some years wearing I might, and would allowed him $\frac{1}{4}$ Acre throughout, which is more than three Tenths of the true value, whereas the mixt Husbandman payes

com-

commonly between a tenth and twelfth, the Grazier scarce twentieth, and the Artificer little. An Acre not worth 18 *d. per annum*, with cost and charges (without it will bear nothing) may pay for Tithes in some one year 10 *s.* and much more, while an Acre of feeding land intrinsically worth 2 *l.* may be employed so that it shall not raise the Parson 18 *d.* the Plough-man in six or seven years sweats out his whole substance thorow the Parsons barn, while the Tradesman and Manufactist, *Vix digitorum minimo attingit.* Might it not be thought equal to give some fair adjust to this unequal burthen, which few of them that feel have the skill to complain of. Why may there not be commutation of this duty into a Tenth of every rent or true value, sufficiently excused and known in these sisting times of Rent-rated Taxes; only with some eye of indulgence, and encouragement to all costly improvements, according to the equity of that Statute, 2 *Edw. 6. cap. 13.* this only I intend, that Tithes be not enhanced in five or seven years after any costly, eminent advance of the true value. And hereby tillage would receive a quadruple advance in twenty years, which most wise Commonweales have ever looked after with the eye of furtherance and favour: whereas now it is manifest ill husbandry, to act the good husband-man, where some ill natured *Lurdaine* shall exhaust the profits.

'Tis an unknown odds between land of the same state that lies in or near the bosome of a head market, every fifteen miles difference, raises or falls a full rent in an Acre of arable, unless some friendly River turn the tide, it will cost 4 *s.* to pore the grain of an Acre of good Corn, that fifteen miles to the same market
price

price, when probably the land there is less worth. This difference is already poised in the several Rents, and would be in the Tithes too, set the Rent way. Hereby the good land shall bear its own just burthen, and the Tradesman shall pay by a Tithe of his Rent or House somewhat towards the saving of his soule, which possibly may make him the more saving of it, more chary of destroying it by false Oaths, Weights and Measures, when it costs him somewhat.

The Clergy no whit worse provided for, but in a smother level, and the more populous Congregations would not, as now pay, lest in Pastoral Duties, while the depopulating farms (where so unnaturally) sheep and corn have eaten up the people, would not as now pay more in Prædal Tithes than all the couchant souls seem worth to save; a probable conjectural reason for the Popes appropriation of these richest livings through the land, of which more in the next head of Restitution, and that

First, to their proper channel; as to keep customs the old Tithe of traffique in the Crown still, towards the charge of Government; as the new Imposts, manifestly two duties, else the improvement had been made by aggravation not addition under a fresh denomination; this to maintain a Navy for defence & Convoys, as that by a perpetual Custome to the Crown. May I propose also, that Bishops and Crown Lands, may be admitted to a self-redemption; and then laid into the Crown or Mace again; begging suspension of your censure till I have dealt out all the Cards (*The misstakes his sightless roll of Tapestry be my plea*) my reasons for resuming Church lands into the Crown, not Church, are founded rather on necessity and exigent, than

then either Justice or Honour. As first the nation being too poor to bear the pomp of old Lord Bishops, and that wealth too great to wait upon a lower port. Next, the Crown is too low to spare so great a portion of revenue for that work. And in the third place, the Clergy are too low and feeble to wrest so great a prize out of so many, and so mighty hands. *Ex abundante*, in the last place Bishops may be competently well provided for another way, of which anon. And seeing Providence hath new shuffled the land, I hope they will not cavel at a competent new dole. In order, let all other Tithes, Agrile, Villary, Opidary, and Urbane: (Redact to a Tithe of Rents only) be laid into the Church again, and let all Ministerial Offices be charged on them, without any other exation of Ministerial Duties: Let an Episcopacy, or Superintendency be annexed to every best, or most commodious living in the Diocess or Countrey; and eligible upon every change, or just suspension by the Clergy, and out of the Clergy in every Diocess or Countrey. And this Bishop in his own person execute the Offices of visiting and government, let his Authority and Confirmation still come from the Crown, though his election be popular. This work of Government, being one principal and prime respect of Tithes. And let all pecuniary Mulcts and Fees be parted, one half to the poor of the Parish, the other half to bear charges of Office. If there be reason to recharge the Church repairs, and poor, upon Tithes also; else to go wholly to parochial Clergy, chargable with all Ministerial Offices *gratis*.

Thus I have passed the two heads, *Restored*, and *Restified*; in an *Utopian Optative* rather than *Potential*

D

Mood,

Mood, the Carvers hardest taste is yet behind, and that is to provide meat, or *Populum*; how shall our old Impropriators, and our new Purchases be drawn (for they will hardly be perswaded) to refund; this is the knot that will not rieve? Shall I entitle *Vis Imperii*, or the Necessity of State; this were a plea of little equity. Others propound a moderate redemption, such as this Author doth of Tithes; but *Englands* cast runs now too low; with more reason and equity, me seems, let them redeem themselves, which they will do in a few years. And first for the more lasting impropriations, are they not so much nearer their year of *Jubilee*? the purchase price bewrayed a scruple, or a flaw in the Title: And he that deales in either, is he not well apayed if he come off a saver: 11, 12, or 13 years purchase was the market price not $\frac{2}{3}$ of the price of good freehold land. A rate that's current for a Lease of one and twenty years, and who almost hath not enjoyed it longer, (when they are willing) a shorter answer is, that of the *Danites* to *Micah*. Whilest lest you speed worse by a *Peius Inquirendum*, should the State call you to account for the profits, over value, thou wouldst then be at a worse loss. And if a Mortgager may exact account 40, 50, or 60 years after Seizin, may not the State more justly question her concealed Lands? the money first layd down, is reimbursed long ago.

By the same scale of Justice, Crown and Church revenues are redeemable: let it be enquired what *Revera* hath been paid *Pecuniis numeratis*, let an Escheater of-
fice by Verdict of twelve men find what hath been received in Timber and other profits; and if the land be found still Debtor, let it lie in servitude till time
release

release it. Truly I wish I knew a milder course in equity and possibility.

As for these two Objections in policy. First, by the same rule Delinquents may come in and challenge their Estates: and Secondly, thereby we shall lose many of our fastest friends, to this same Commonwealth. To answer both in one, Let right take place, and we need not their friendship: we shall recover more and better friends by that just act of Restitution, then those loose *Lucrifasts*, those few greedy purchasers: let those estates also which the Crown lands have as jubilee in course, both justice and necessity of state requires, (justice I say) for it appears by this whether the Persecuted or the Purchasers, were the more subtil enemies. And yet *Revera* these same purchasers will have no just complaint, if time or coin shape them a restitution. Our Blessed Saviour bids the Souldier be *Content* with his *Wages*, and most of these have been obediently content without; while proling purchasers, with their Debenters at low rates, and Publique faith bills at as low, have thrust themselves into these vast Estates, never by them either earned; or paid for otherwaies. And this, the spoil and riphle of the poor souldier and deluded *Credularian*; the shame and high dishonour of a bankrupt state; is almost all hath been received, for this scarce estimable publique renew; and riphle of a many wise, honest, and loyal country-men. And shall it be severity, if these fire-feeding-purchasers, receive their own again; as for those Honourary *Mentions* to deserving Officers which have been this way made, there may be some requital found for them, if they acquit themselves lovers of their country,

try, which was in presence the reb. rewarded in them: they will now the readilier reesund unto so manifest a good quiet and settlement as this will produce. For by this Restoration the State will recover a revenue without Excise and Taxes; the Church a face and fortune; and the poor breathlesse people hope of rest again. Hereby a many Exiles shall recover home; and our late new purchasrs will be reconciled to peace again, which now they dread as Malefactors an Assize-meety for justice sake. But I have too long left my senious brother Logenack, who tells us Dr. *Andely* projected to raise 100000 l. in Cash, half as much annually, by enhance only of First-fruits and Tithes to their now true proportion. The sum seems great from so unnotable a source: but if that great Master and improver of Exaction then in great need, would not accept so biting an Income, what shall we judge of this Authors project to raise Mountains by the *graze* of the Church? yet let this story state is possible, there may be some Mine-spring to recompence necessitous Impropriators; I have heard credibly, that Augmentations only, (the Reversions of Impropriate tithes:) And (which have been by a strange fate returned yet unfold) will in a few years rise to 60000 l. per annum. I hope Gods providence hath kept them unembell'd for some great good work as to make some provision for necessitous Impropriators: Those that are Rich and Noble, will gladly meet the State in Restoration; glad to wipe off this moth from their estates. In truth, upon a stricter scrutiny, it will be found, the most considerable Impropriations do belong to either Cathedral Churches or to Colledges, or to some secular Corporation, each of which (I am confident) would

side against the Crown? The story is well known, almost vulgar when *Brenus* with his *Gauls* in *Italy* came against *Clusium*, (then in league with *Rome*) the *Romans* send *Fabius Ambastus* with two more Ambassadors to intercede their Errand, and their Nation gave them fair receipt, but no power of perswasion; so they leave the Camp and go into the City with the Authority of their prowess and conduct; leads out against the *Gauls*, an act of War not fit for an Ambassador of peace: the injur'd *Gauls* ply *Rome* for right, and Heaven with Excurations. The *Romans* overwrought by favour and success, (our two grand Advocates) do rather justify the act then sacrifice the (success acquitted) actors, forgetting now their wonted justice and severity, they arme in the defence of that ill-acted Hostility. How dear they paid for that high Sacrilege, such is all violation of publick right) I wish we never feel, as theirs was an *In-jungentium*, ours is *Injuria gentis*. O rather let us fairly interpolate this equal *Re-compans*, or leave the claimants free to try their rights out in a fair Field of Englands standing Laws; tis better Sacrifice an *Isaac*, then offend a God.

The Humble motion for the poor,

IS indeed a poor motion. And why Gleab, which lies unequally in several Parishes, and least of all in Towns, whose most poor are, should be the finest Moderary for the poor? I discern not: but I like better the yearning of your bowels

wels towards them : but for a stock whereon to found an *Operarium* or work-house in each Parish where the young poor by their labour might maintain the old ; were a design well worth our forecast ; and might not such a stock be raised out of the sins and errors of the people? $\frac{1}{2}$ of mulcts and fees, both in the Bishops Courts, as is fore-hinted, as likewise out of all litigious suits, which with convenient penalties, on just and equal statutes, with oaths and tripling penalties ; well kept together by the poors Purveior, an officer in every Parish ; would raise a stock, whereby poor youth from six or eight years old till thirty, should be employed to labour : besides that, it would ease us of a present charge, it would inure and breed up all to labour ; so that these persons having wrought out their own freedom, will be the abler to provide for their own charge ; no child to be taken into this Work-house so long as his Parents can keep him in labour, without collection money from the parish. This Work-Master to be an able officer chose every year, of which hereafter, and accountable to the body of the parish, as hereafter also.

How far the Presbyterian Clergy or Universities were faulty in soothing that Single Person, I sit too low to judge ; but sure the former were not guilty of too fast loyalty and obsequy to their last legal Prince, whether they or their brethren Independents were more famous or fortunate, in those virtues of trampling on their legal, or fawning on the usurping Monarch, I shall leave to a sharper quill : but I suspect, they being the more numerous and valuable, won most respect and countenance from that subtile Politician, for which you now tax them with flattery.

Of

Of the Universities.

GRanting that Masterhips in Colledges are too Lordly, Fellowships too Monastick, and their expectancies too many, and too high for our preferments; must their foundations therefore be destroyed? have we not had enough of extirpation, unless *New England* plants did prosper better here? The poyle of land you level at, will pare down all estates, so that a slenderer preferment will port high enough, and learning may be as profound (as erst the Roman verue was) under an oaken Wreath, as a Corinthian Coroner; and all sub-ministry down to the Parish Clark, better performed by a smattering of learning, which will diffuse, divulge the more for stooping to a slenderer maintenance; and so the terms of Learned and Illiterate, which now stand at reciprocal defiance, will sweetly blend into a *medly*, or *crepusculum*, throw our whole Horizon, scarce any without some little glimpse of Learning; in order to so happy a mixture, may not those two over stately Sisters branch, arm, and finger out into a many petty Nurseries, where vulgar German Latine may be prated up to the elements of Logick and Geometry, those two mother and comprehensive wombs of Arts, without which nothing we say, make, or do, is artificial? writing and numbers also to be here taught familiarly; a great want in the meanest Artificers amongst us: for now these operative and necessary Arts are as it were bound up in the sleeve, which swells enough with notional discoveries, but muffles, hovers, smothers up the

the Praxis, with a disdain to put their notions into operation: They have almost translated all Arts into Sciences, contemptuously scorning the operative, and contaminating with the title of *Mechanick*.

Thus Learning may diffuse to better purpose, yet keep Court still upon *Pernassus* tops for the *Præcoces ingenii* (I intend not *Prinkocks*) to clamber after. And the conjection of Impropropriations, will insensibly both lessen their foundations, and thin their crouds, and roll out their learnednesses with fresh baits of preferment: For now that Colledges detain the Clergies portions, they look but so much more like Monkeries, and may (me seems) be willing to impart, since their own Children shall inherit them. But I dare not prescribe, as you boast, with the greater boldness for your education there, had I been but so happy, I should have been more cleanly to my nest.

Of Laws and Lawyers.

BY Lawyers I suppose you mean those hackney *Sextens* to the Oracles of Law, of use only to lead thorow the Meandrous Chambers of our Courts, without either Audacity, or Art, of speaking or opining for their Clients; a Rookery that will forsake the Temple walks, if Courts of Justice find a meet abatement, or rather as the Universities dispersion and diffusion, might Justice run down in every Church street, our Cisterns would be soon fuller of righteousness, and coin too. And why not? why may not some of the head Courts, (retained still at *Westminster*) branch

out into Subordinate, Provincial, County, and Hundred Courts, as low as to Parochial Classes; where in the Alderman, Constables or Elder, by the assistance of Church-wardens, Collectors, or Work-Masters for the poor; with the Way-walkers and a Register might regulate all parish businesses; and end all petty Actions of under 5 l. value; with a resort to the Earl, Alderman, or High Constable (if there be no defilement in the over-rusted name) and his Hundred Court, for Actions between 5 l. and 40 l. in Merits, a resort and appeal from it unto the Grand Assize for Actions under 200 l. and from it to the supreme Courts above, not to be troubled in any Action under 200 l. in value. That no appeal be more than once, or pass the next superiour Court, and not without the wager of costs first deposited in Court, no sentence being so detrimental to a people as tedious appeals: That penalties and half fees in all Country Courts go to the poor for stock. Why may there not be such a scale of Benches, and subordinate Judicatures supplied with Assessors without sworn Justices, said of the Peace, but of no legal Judicature. Whether would not our Tithing-men, or Constables, their old Beards well scoured up, and freed for the girdle of the Justicehip; with our Courts Leet, Hundred and County Courts well furnished up, furnish out such a set of *Classick Benches*, I have not skill to judge, can only guess and wish some ease were given to the common people in the way of suits; and that their petty Judicatories might be of Annual election by themselves, with such rules and restraints that they might do no wrong; a work too intricate for me, or such a Tract as this; and which might still depend
on

on the Sum-magistracy, yet not at his election. Con-
vey the warm blood of Authority down to the
meanest member, and cord up, and connect each sub-
ject to the head.

Your motion for a *Une-tenancy* of all lands might
be well bettered by a set form for all conveyances of
land, a happy option, which would far exceed the
great blessing of Freed once from the Court of Wards
(I wish the door be safely bolted after it) and hope
that happy work may give encouragement to this, in
the mean time may I propose some little ease to that
(justly called) *Base tenure of the Copy holder*; two things
in it are sort and tyranny, a third is a great Waster.
The *Fine*, the *Herriot*, and the *Timber*; let the first
be ascertained to a years value, assessed by the Pa-
rochial Bench, who must needs know the value; the *He-
rriot*, likewise in proportion to the nature of the Land;
for a best good usually bred or fed, and in less Copy-
holds, half a years value at the highest.

The Timber let be parted every seventh year, be-
tween the Lord and Tenants equally; the standing
Trees marked to each by the Parochial Bench:
they to divide, the Lord to chuse, and take
when he please in season; by which means either
shall have double what the land now yields, the Com-
monwealth quadruple in that much consumed neces-
sary Timber. I want experience to demonstrate the
high Servilizes and oath entanglements of this tenure:
only four more grand pressures let me touch.

First, the exaction for Copies of license to let a
man encroachment on that just provision; that the
Lord might know his *Ter-occupant*, the homage
whom they take into the tithing bond of neighbour-
hood,

hood, the *Modo probro*, stile in such concesses, was probably the sole exception, never intended that the Lord should drink a years value, or a tenth yearly of the value, because the tenant was *Infant*, or *widow*, or an *indigent*, or *aliast*; oftentimes a smart salve to an afflicted family, to take fines for tuition of *Minors*, is a like exaction, and practised by some Lords, a degree of Wardship.

A second is extorting fines upon conditional surrenders, as of Mortgage; or settlement by Will, a grating violence.

A third is, multiplication of Harriots upon distribution or partition of a Copy-hold. Nature cannot divide an Animall into two, without propagation; yet this practice (as if the land clave into several genders) produces Twins, and both adult, not Calves but Cattel, in a trice: nay, though the land after become reunited, yet the Land-lord holds both fast by the Horns.

The fourth, and properest for a Law-case, is the unlimited right of Redemption, after 30, 40, yet twice 30 years, it is in practice to call even Purchasers to an account, when the first Creditor is possibly rotten in his grave, his children perished through lack of that money in time; seems it just, that the Mortgagor should have power *ad semper*, to redeem, if land at any time rise to be worth redeeming; the Mortgagee both destitute of money, how important however, and utterly remediless in case of an ill Title, or sinking value: seems it not like Aldermans play at Irish, for two pence if he win, a penny when he loses; Where both sides cannot have a liberty to take or leave at list; there it seems just some possible advantage be let by,

which now detends in too big morsels for digestion, less nourishes the body, almost all land in lumps falling into the hands of a proud, cocker'd, slothful, dissolute Heir, and by him committed to a needy Tenant, whose interest, as necessities urge him to drive the land as his own worst team beyond its might, whereby besides destruction of a many Hospitable seats the land is ex-*hausted* kept bare and beggarly; whereas were this estate parted, the lesser-landed younger brother would have ground for his industry, the ground warmth of an owners foot, and the now low, bare, stockless, overgrowing Pastour; live better on his labour, become constant by the general work of Improvement, the land more populous, and better both cultivate and sated; and our once famous Infantry of *England*, re-vegetated by an active and well fed people, the Nation more strenuous and vigorous, less servile and obsequious in its dependency, which is the truly stained vice and danger of a Monarchy. One more unmentioned even, (I dare not say advantage) in docking all entail, it would diminish womens portions, and with that, their power and paganism; the greatest enemy to old English Hospitality; but possibly you were too wary a Catonick to appear in a work of this aspect; neither dare I affirm dogmatically, how well this would reform this Nation, and that Sex, to ship back again for *France*, their Courtship, with their Fashions; Poor addled women, Ladies and Mistresses down to the dripping pan; and yet the proudest of them, so liberal, that by the laws of modesty, she may, nor wish, nor choose, save only to say no, to much their mother tongue, that it deprives them of many a wished offer, their portions, pomp and

and courtings; do but the more *Gravitate* their conjugal Subjection; their top preferment and perfection too: were it not happier for them to expect and need less, since we allow them no more use of liberty and liberality in wedlock, less gayery and glaver, (the froth and scum of an expectancy) would let them early to the study of winning, as they are now only for *taking* *arts*; they would then learn the nobler skills of liberality and its seed-plot of frugality, as they are now only for a penurious our-sided bravery, then they would be both better wives, and better contented with the yoke of wedlock; which gawls the more for over-delicatèd seduction, the fruit of a great portion: the younger brother wants Port for his parts, while his proud sister transports all his hopes into another line Pardon ye overflattered sex, if I have represented your Statute, in a plain true glass. Could I add to your station in the stranges of life (which these men never will allow) I would not wish to sink your portions or your heads: but me seems tis a cruel flattery and folly to lose the lofty Faulcon in a pair of crains, which the least twich brings down again with pain, regret and ignominy.

92

92

You might here spare the lash at the poor Lawyers breech, whose Mayn was shorn before, as his tail now by this last docking; could you compass the Registry of all Estates, Debts and Securities, with that same *Unpleasant*, in a plain set form, the Lawyer then were unhod round; and yet those Registries whether Parochial or hundred Records, would give employment and a pittance to them: would but the present penury of the Nation prefix a *Com*, and make it *Com-pirancy* to their liking, *un*were very happy.

Nor

Nor are you in an errour where you urge, that Interests should be purged, not persons weeded out: I wish this *Medicine-Method* had been always more in practice than the Chyrurgeons edged tooles: But when will you reflect upon the right conclusion from this Doctrine? *Ergo*, that Government, whose interest is both most corrected, and more adequate to the Weal-publique, is to be most confided. Now whether he whose person and posterity entwine the Commonwealth inseparably; or they who to day study the Weal-publick, and at night their Wives, to morrow their Estates and Families be more, either corrected or cointeressed with the Nation, I leave for any sober, natural Logician to conclude.

98

For your *Hall* motion, that our Lawes be all drawn out of Gods Law; the *Juris utriusque peritus* will assure and demonstrate, it is done already as near as Paracels can be drawn in: so differing climates and constitutions, as *Palestine* and *England*.

97

Of Hereditary Nobility.

How just for a people to pull down the two top stories over them, upon a pretence of Stabilation? would hold dispute in any Age, and Nation except this. But you confess, that *To have injured*, is ground enough for a perpetual enmity, which is but application of that old Italian advice *Herennius Pontius* the *Samnite* gave his Son, having an army of the Romans in the pound, and at his mercy; either to feast and munerate, or murder them: this Oracle of policy

99

105

Livies
Hist. 19.
fol. 314.

could make no third reply ; but either to oblige, and that way reconcile them in the bond of friendship, or destroy them quite from being enemies ; but whether this be Christianity in English ? may be disputed when we rebaptize and become Christians again. Only this may be boldly said. Never in any age did any Jews or Judasses, so basely and ignobly sell a Master, so wittingly and weakly sell themselves to the Tribe of *Izacher* ; and therefore justly may they now be tied down by the nose to the low Vines and Brambles ; but may we not forbear the doleful Sentence ? dissolve inheritances, and enact your Agrarian ; and all their haury blood will breath out without opening a vein ; they die out as sure, and with less pain, than by the lashes of a New-Colledge rubbing brish, which chops off all at once, leaves not a dag to follow in their Train ; for it must needs be granted they are unnecessary and perillous in a Free-State ; pillars of State and Ornament only in any Court, and such as a robust and active Monarchy will little miss : like standers in a Copice, noxious at both ends to the peeld Poplars, as will by sucking from more soile than is their share, as by the frosting drips, of over-bowerly boughs ; but if we leave no tellers time will wear them out.

108 Ingenuously and truly, you observe 'tis Interests, not Doctrines, that foment the differences of Religious Professions, this piece of Popery will never out the strictest Reformation. Were it not for our squinting after Factions, and by-ends, the truth would sum it in all eys & faces, and yet we may not look at the whole interested government, the only *Vincula Religionis*.

109 Supposing, though not granting, a Republique were the

the best Government, yet you confess them very nice in taking, in a robust, and broody Northern soyl; well near as rare as the Phanatique *Phoenix*.

Your Greek and Roman Presidents of ingrate severity and cruelty, are cool Encouragements to ship into so fated a Vessel: may we not wonder you relate them here? unless to sport a card at losing Loadam, or let fly an Arrow out of a Parthian quiver, as an earnest that you will wheele about again, with the old Wilely Cock, when Minutes shall be more auspicious. I shall expect more *Mercury* in your Conclusion.

111

Of an Agrarian.

THIS were a Reformation highly to be wished, rather then hoped: pattern'd in *Sparta* with success, in *Rome* with loss; because a factious motion; for *Stola* the Promoter was found to exceed his 500 *Jugera* 330 Acres; but sure his highly countenanced by Gods provision for his own people, both in their stint of Manna, and their Sort-tenancy. This would soon banish pride, poverty and avarice; sloth, luxury and *Usury*, would also quickly shew a waining face. But have you not omitted the most weighty argument, the improvement of the Land, by dealing it into the hands of more *Own-occupants*, whose Interest will engage them to improve, as our now Hackney Farmers ro dishearten and discountenance: let the Low-countries test in the Affirmative; *Palestine* in the Negative; which without Miracle or Magick of a curse,

112

Plu. Life
Camillus
154.

is by the *Grand Seigneur* his *Depeopling* *Deputie*; redact to a mean rank of *Common land*; a curse that naturally follows his horse heel, and by experience passed into a Proverb, *Corn thrives not, where his horse once sets his foot*, because he treads the owner out of Ground. By like Authority, the *Dutch* have taught us, That as the *Masters eye* fattens the horse, so doth his foot the land. An owner and a *Homesall*, like a flock of *Sheep*, batter the Land, by treading as well as ordure.

Of the Militia.

116 **T**His high and noble point you state well for the future: but *d'Presente*, to keep up a potent standing Army, were to create the Nation Band dogs to defend late Purchasers, and as it were Reformative *A-crocorinth*, one of the *Mantles of Greece*. As Military action hath prospered in the hand of providence to this Achme: So let us now take *Abner* whose home counsell: *Shall the Sword rule for ever?* you see how suddenly that same providence hath (like lightning) melted that very sword, blasted that scourge of his, by high infatuation in the roos; let it no longer now contend with a rebated edge, against that sword-proof hand of Providence: The Actors have been liberally rewarded, as erst *Cyrus*. Christ preaches contentation with their pay. The Exuberant advantages have dropped into clutches that never earned them. If the just prudence of the State should resume these purloyn'd estates, into the state again, upon

upon a valuable Recompence, in coin or time; let the deserving souldier sit down contentedly with his just acquiesce, under the shelter of Indemnity, and reap in Common with the Nation, *Peace and Prosperity* the best cement and souldier to consociate Subjects, and that way prosper in their Progeny, they cannot live for ever, nor would they leave the Legacy of enmity to their children: my little practice hath observed it good discretion in a gamster to sit out a winner; Cards and Dice will turn, and he that yesterday might have lain down his Arms in honour, by to morrow is disarm'd by force, and left a naked spectacle of scorn beneath all pity.

Of Election to Offices.

THIS also were an option, scarce within the verge of 117 hope, that Heady, *Estuaring, Wavy* Crows, should have the judgement, courage, or steadiness of choosing well, (a weakness ill-befitting a Supremacy) and yet it were less safe that better judgements should be trusted to choose for them. To forbid bribery by soothing, crouching, fawning and indulgence, were to cashier the prime virtues of cringing and time-serving in the ambitious; to deny partiality and favour to Clients, and winning entertainments of Neighbourhood, were to deprive the generous and wealthy of their two greatest goods; Friendship and Hospitality: the poor of countenance, support and comfort; and yet these good & necessary merchandizes, are the root and principle of all corruption and tyranny: so near hath nature seated our sweetest pleasures to our fowlest

lowest parts, for your way of parochial subscriptions like a fresh pack of Cards, it would support fair play a while, till the *Bisognosi d' Honour*; our honour-hunters, find a fresh knack of undermining: The crafty Cheater will still falsifie, both pack, fore-lay and cog, the most fortuitall both Cards & Dices and therefore wisemen choose rather to play at Chess, and such like games of head and ingeny, then these of fortune; where divine providence engages not to see fair play, they prefer steady Monarchy, before a giddy, fickle, faction-led Democracy.

The best expedient in Elections, were, that Wise and Honest Men would shake off that same evil-over-Modesty, more boldly thrust themselves out into action, as *Scipio* into the Consulship, meerly to wedge out an indigne Competitor: *Cato* into the Pretorship only to stem *Cæsars* Rising tide. The Honest man may, but the Wise man must, be bold and confident, *Non sufficit esse fidelis*; the Motto of a turnspit wheel, fits as well on Wisemens closet doors: to close both these points in one point of divine Confidence and Faith in God. 'Tis strange to see how providence exerts Agents and Instruments fit for his work. A *Daniel* shall drop out of the clouds to justify the innocence of a *Susanna*. A *David* from the sheepfold to lead and feed my people; and a *Monck* may be the Restorer and Reformer of the Crown and Church of *England*. Remember O ye over-modest, quiet-hugging Men of parts, the Parable exacts Account according to the Talents, not the Times.

YOur last Wheel of *Rotation* in Offices comes now too late, the Round-head is exploded, lost, transmigrated into so many forms and shapes of African Cattel, that the generick name of Monster is scarce enough comprehensive to contain him. It was his first proposall to himself, that the deplumed Eagle would feather all our Nests: but ask Sir *Harry Mildmay* if he that breaks a Crown, would be content to make a scramble for the Pearls; had we sate twenty years longer under an *Ataxy*, yet still our Masters would be as loath to give a fingers breadth of room upon the Helme to any fresh Pilate, (as unwilling said I) nay far more jealous than upon their first Bridall night; so vain an expectation is this Round-head wheele of Government, even such a cheat as liquorish Girls use in perswading their Bab-Mistresses to cut their Apple pye, that they may lurch them of it in the fragment which they durst not swallow whole. Just such a sleeve-led little Master as the common people to the *Demoicracy* of a supreme Councel: they are too crafty carvers to divulge the sweet morsels of Government to vulgar lips, out of their own house, where they have also learned to mend their Commons by paring their fellow Commoners: neither indeed would this Revolutionary Magistracy do the work of Justice, (Distributive I mean) founded in Geometrical Proportion. Election, the Merces of Merite and Reputation, is that which next to Duty (if not next before it) gives edge unto all vertuous endeavours. *Cato* that studied Ostentation least, yet would not sever Honour from Vertue; knowing that all vulgar spirits (and all men are not *Catoes*) are more wrought upon by the chirps

chirps of *Laudatory*, than the checks of a directive bridle. If persons in course wheele into offices, where lies the emulation of deserving best?

On the Conclusion.

120 **A**Nd may I not as hopefully conclude for Reformation, as for Supplantation? God hath as it were fitted all for such a restructure. The Army calm, the haughty Peers, truly exile enough, the People tender hearted, as it it were melted Wax, ready to run in any mould or figure; the State, Church, Lawyer, all unhung, and ready to entertain any dependancy; all spirits calm and whist, as in a dead low water, ready to entertain any diversifement, and muniment, may be erected to prevent future reinundations of any rising powers; God send us hearts & heads to set about it.

125 How truly you ascribe errors and heresies to humane learning I see not, rather the shop-board, leisurely mechanick, drawling plough-jogger, and dreaming Lecturers; neither of which are over-condired with learning, rather with pride & singularity, and the unconjurable spirits of contradiction, superior censuring, and rebellion, have spawn'd, spew'd up all the Heresies that any former age did ever hatch.

128 That the diversities of tenures is a badge of servitude, a most perplexing cumber, will be granted, and it may be redressed at this time without a worse affix of servitude; Excise and Taxes to pay an everlasting Army, for the gard of the States revenue, got into private pockets. The happy exit of the Court of Wards may give encouragement to set upon this work with confidence.

That

That Truth, Justice and Honesty are the true pillars of a lasting government, stronger than arms, faster than gain-kept friends, is a profounder truth then *Guiccardene*, or *Machiavel* have gaged; but such is the quick-silver of craft and subtilty; rather the Magick of the Devils policy, that having once bias-catcht the Globe of Government; it can no more run upright, indeed dares not take in at the straight line of Justice; but takes banks and eddies to bring in *per Ambages, & Ambiguities*, (a strange Rotation) to the mark; whereas the upright straight delivered bowle goes in a safer, surer, shorter, as much as straighter track: but as our errors, so our injuries impregnate one another, ingender multitudes of viperous brood, which in conclusion eat out the bowels of the subtile parent: As far from peace as truth, these hellish policies; injected by the Devil, to create an Idol in our understanding, which we trust to more than God; durst we rely upon his providence, we durst not step out of his way to compass a success; but only use the road way means, and commit the event to him. This is indeed honest Christian policy.

For parties pleading, happy were it if they might and could; yet I suspect there would be great advantage to the abler parts and port; more Fewds and Rankor then is now that causes duel it by Champions of *Equigladuee*; well were it if these pleaders could be retained at lower rates then would engage a pair for life and death.

In fine, dear brother Cobler, I see not but there may be as good a reformation on the last of Monarchy, as any your new fangled trees of Government; and I believe it your opinion too, may we meet in the work of underlaying without the cobled seam of a translation; and I am so far,

Thine.

G

Reader

Reader,

I Thank your patience for wading through the Melancholick musings of a discontented Mope, else (believe me) thou hadst escap't this trouble; if there be any thing therein worth observation, I am glad I had that for thee; if not, I am sorry for our trouble, more for thy pride and prejudice. I better hope I shall add some lines more by way of a Revise and Suppliment.

Seriously Reader, many of these conceptions are like Popish Councils, not Preceptive; rather for perfection than imitation to be desired than expected: yet if in order to perfection, they are to be eied and aimed at, yea some of them are possible, just, and commodious. Three qualities that justify a project, but I may add too, necessary and most seasonable, which will well warrant a Promoter, as *Settlement, Tithes, Tenures, and Litigacies*: 'tis a close observation, *Good Customs mend, Laws mischief m*: whether as *penal, over-costly*, or as they are coercive, to which the wil of man is naturally averse. The Apostle says to every good work *Reprobate*; Apparently extimulated by an interdiction, and quell'd by a command, I may fear startled at the name of a mutation, though pretty well drum-hardened of late years unto all shifts and changes.

The madness of the people drew on these confusions at the first (by so much juster they should underly the cure.) We have weltered under them near three Apprentiships, yet let us not more madly run our selves into an incensed Tyranny; but soberly like rationals improve this beyond-hoped-opportunity: first rectifie abuses in the State, and thank God too for that good issue of our *im-miserable miseries*, our fury was as great as our confusions.

And then, after we have well lightned, par'd and lin'd this yolk of Monarchy, let us contrive to bring it ore our horns, even that yolk which divine providence shall
fit

fit unto our necks; for weak *Licentzates* lie under strongest *Bondage*: now to this work of Reformation we can contribute nothing but our breath: our breath in Prayer, our breath in Wise Elections, to a Free Parliament: beware we barter not this so inestimable opportunity for bread and cheese, & beaverage: let not the frowns or fawnings of a Landlord make thee look lower then the best and fittest in your *Horiscope*: The way to choose an *Optimacy*, is to pick Superlatives; the *Ablest*, *wisest*, *Stoutest*, *Honestest*, and most disinterested, either by gain or guilt, in the late wars: no factious, heady, Pragmatick, nor over-active *Importunist*. He that angles with a costly bait or over-buriously hooked, intends to take a prize and not a fish. No Souldier, no Committee man, no Purchasers of the late Crown and Church estate, neither Imbruer nor Embroyler of the Nation in the late long bloud and wars. No person whose profession or relations may entitle him an enemy to any of the points Reformatable. Choose persons that are sober and religious, unbiased, unmedling persons; such as have been but lookers on, may possibly have seen more cleerly into Miscarriages and proceedings, then the still busie and Exertive Actors, doubtless they are more clear and candid, though less insighted at the first. I fear not but there will be many a happier quill harping upon this string: I shall but add two presidential Motions of Encouragement, this that of Caution.

'Tis truly notable of the wise *Spaniard*, that if he lose ground in the tempest of a War, yet in conclusion of a Peace he both recovers and *Munites* against a like Invasion. This may be our Event, if we be but so wary and so wise, the people may recover by a fair composition and firm settlement upon this opportunity: a full requital for their bloud and sweat, pressures and treasure, spent in the long

Conclusive Advice

long War; and this is divine Chymistry. Our Neighbour *French*, by a contrary Event of
overthrow, lost two of their Main *Franchises*, as *Franks*, free
people, they retain the powers of their *Purses* and their
Persons, till by marching too long in the quarrels of re-
bellious Peers, though under the fair colours of an English
title; when their Prince *Charles* the 7th to win his Crown
again by dint of Sword was forced to compell Money
and Men without consent in Parliaments a *falso ad posse
parvalet argumentum*; he kept this power in the Crown
ever since. We have the *Titles* still in *Kenn* or *Mark*,
where our like *Franchises* are fallen; and we have now
at heels a chance to Retrive (if not rated off) our three
Grand-Charter Priviledges over our *Lives*, and *Limbs*, our
Liberties, our *Purses*: legally no power can try us but by
Jury of our *Peers*, to inflict death or maim, or long impris-
onment, as neither to *Impress* our persons or our purses,
not with the slender shrew of a demand, without our own
consents in Parliaments, Thralldom and fair Advantages
are set before us in the examples of the two neighbour
Nations next in Power and Peer, if not in Scituation.
Felix quem, &c.

Fiat Voluntas

Benevolentissimi

Max-optimi

Summum optat.

FINIS.

